

and also no evidence as to what they thought they were doing when they read them in public.

The third argument is that they are quoted by the Fathers as Divinely authoratative when you find some of the Church Fathers saying "As the Scriptures said" and then giving you something from the Mag. "This is true because it is written in the Scriptures" and then they quote from the wisdom of Saul. Right away you say this man considers this as a part of the Word but then you find a list of the books of the OT and not including these and then you conclude that he does not have the system of indexes that we have today and the concordance and being able to find the particular verse he wants. Many times one can look and look and not find the verse and then if you want it for sure, just look in the concordance. Memories often fail and if not a good means of looking up something it is very easy to say, "As the Scriptures say," or "As the Holy Ghost says" and not realize that you were quoting from the Epistle of Barnabas, from a good book, something very helpful but not from the Word. So we find the early fathers quote these as they quote from Greek writers and all sorts of things but occasionally they quote them with introductions which show they thought they were doing them from the Word but we also have instances where the very same man declares what he considers to be the Word and leaves these out. We know there is the possibility that he merely makes a mistake. Ques. of student regarding arguments. Ans.--I don't recall a special case but they had some mighty hot arguments. Corrected each other and called each other all sorts of names but it is often the case when they start calling each other names, one is accepted and the other is cast out of the Church. Kertallion is one of our great early Fathers and his works were read and used in the Church but in the later years of his life were rejected and he was regarded to be part of the heretical sect by the earlier ones.

Origin, a century after his death, was cast out but his works were still used as he had been mainly accepted in his life time. Jerome was strong and well able to win his case. He and Augustan, the two greatest figures of the Age, often stood should to shoulder. So much for the arguments of the Apoc. to maintain that they should be considered as a part of the Word. These arguments are not provable and even if they were, they would not establish the point but the question is what does Christ consider to be part of the OT not what these men or the Christian church as a whole consider. So we see that the Christian church has not been in error on these but individual Christians have been. The whole RC Church since 15-- even before that some of their great leaders, some of the ones who opposed Martin Luther,